

THE
AGREEMENT AND RESOLUTION
OF SEVERALL ASSOCIATED
MINISTERS
IN THE COUNTTY OF CORKE
FOR THE ORDAINING OF
MINISTERS.



MAT: 9. 37, 38.

Then saith he unto his Disciples, The harvest truly is plenteous, but the Labourers are few. Pray the Lord of the harvest, that he will send forth Labourers into his harvest.

2 TIM: 2. 2.

And the things that thou hast heard of me, among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

CORKE.

Printed by WILLIAM SMITH for
Richard Plummer, and are to be sold
at his house in Corke, 1657.



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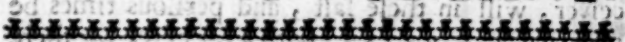
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CORKE.

Printed by WILLIAM SMITH for
Richard Plummer, and sold by him
at his house in Cork, 1837.



THE WORKE OF THE
MINISTRY
 PERPETUALLY NECESSARY TO THE
 CHURCH-MILITANT.



1. He worke of the Ministry is, as well of per-
 petuall necessary, as of spirituall advantage
 to the Church-Militant; To reſtraine, 2 Cron:
 24. 2. To call, 2. Theſ: 2. 14. To convert,
 Act: 26. 16, 17, 18. To expound the Divine will, Act:
 8. 31. To make known the manifold wiſdom of God,
 Eph: 3. 7, ad Verſe 10, and heart ſecrets of men, Heb:
 4. 12. To miniſter the Spirit, 2. Cor: 3. 8. Gal: 3. 2,
 5; which is not promiſed to teach any thing but
 what CHRIST hath ſpoken before, Iohn. 14. 26;
 and Iohn makes it to be the inſallible examen, or tri-
 all of the Spirits, whether they be of God, or not,
 That they conſent that CHRIST is come in the
 fleſh, 1 Iohn. 4. 1, 2, 3, and heares, that is, obey his
 word by his appointed Miniſtry, which he profeſ-
 edly determines to be of God, Verſe 6. To worke
 Faith, Rom: 10. 14. 1 Cor: 3. 5. Ioh. 17. 20. To
 ſanctiſie, Ioh: 17. 17. To eſtabliſh, Eph: 4. 14. To
 ſcale,

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scale, *Eph. 1. 13.* To converse with, and convey much
 assurance, with evidence of Divine Election, *1*
Thes. 1. 4, 5. & joy in the Holy Ghost, *1. 6.* To
 convince *Guilt-fayers*, and stop the Mouths of *Deceiv-*
ers, Tit. 1. 9, 11. whereunto the Church-Militant is
 in all Ages obnoxious, *2 Pet. 2. 1, 2.* *1 Tim. 4. 1, 2.* Elk
 One shall (if it were possible) be deceived, (*Math.*
24. 24) by the uncertaine sound of *Schismes* brazen
 Trumpets, *1 Cor. 14. 8.* *Zions* Silver ones are needfull
 to call her Assemblies, *Num. 10. 7.* and alarum
 her Sons to battle, *1. 9.* Every Hereticke, and de-
 ceiver, will in these last, and perilous times be
 pointing at *CHRIST*, with a *Loe here*, *Loe there*
 is *CHRIST*, as if he were there in sober sadness,
Math. 24. 23, 24. There is a necessity of the conti-
 nuance of these *Philips* to lead doubting *Nathaniels* un-
 der *1. 3 v. 5.* *Ioh. 1. 46.* ignorant *Eunuchs* to a right un-
 derstanding of the word, *Mat. 8. 30. 10 v. 35.* & to a
 due participation of the Sacraments, *1. 36, 37, 38.*
 The world lyes in wickedness, *1 Ioh. 5. 19.* in thick-
 es, *Egyptian* darkness, *Ioh. 1. 5. 3. 19.* these *Lights*
 must flame on the hill, *Math. 5. 14.* in the Candle-
 stick *v. 15.* to dispell, and breake it, *v. 16.* False
 Apostles, will fill their hands, or consecrate them
 selves, *1 Kings 13. 33.* these *Ephesine* Angels must
 try them, *Rev. 2. 2.* *Jezebel* will make her selfe
 Prophetesse to teach, and to seduce; these *Thyatirian*
 Angels must prohibit her, *Rev. 2. 26.* *Diotrephes*s,
 men loving preheminance, will exercise arbitrary
 power in the Churches; Others shall not be *Minist-*
ers, They will be *Masters;* there must be a succession
 of authorized *Iohns* to remember their deeds, and
 silence

silence their ~~prayers~~ ^{prayers} ~~and~~ ^{and} Griefs will
 multiply in the Church of ~~Christ~~ ^{Christ}, till there be
 neither measure, nor end of them, unless some *Pauls*
 be in being, & careful to set things in order when they
 come, 1 Cor. 11. 34. Many Children will want
 their food, and allowance, at any time there be
 none in Office, *Stewards* of the Mysteries, and ma-
 nifold wisdom of God, 1 Cor. 4. 1. 1 Pet. 4. 19.
 Coming can not be as it was in the
 dayes of Noah, Math. 24. 37, unless some Preachers
 of righteousness be then living, 2 Pet. 2. 1. to warn
 the insull world of their wickedness and danger,
 The purst grain hath its chaffe, 1 Ich. 1. 8. 10.
 19. 20. 9: the best need this ~~grain~~ ^{grain} to cleanse them,
 Math. 3. 12. Sheep are apt to wander, Psal. 119.
 176. Eze. 33. 6: the best need a Nathan, to reprove
 them, 2 Sam. 12. 7. All flesh is liable to Fly-blows,
 Eccl. 7. 20: the best need this ~~salt~~ ^{salt} to preserve
 them, Math. 5. 13. Where grace is not, the worke
 of the Ministry is necessary to ~~beget~~ ^{beget} it, 1 Cor. 4. 15.
 2 Tim. 1. 18: where grace is, the worke of the Mi-
 nistry is necessary to ~~continue~~ ^{continue} it, 1 Thes. 5. 19. 20.
 to increase it, 1 Tim. 4. 23. 1 Pet. 2. 2. As long as there
 is one Sinner to be converted, one Saint to be per-
 fect, one member in the body of CHRIST to
 be edified, one Christian militant to be made tri-
 umphant, the worke of the Ministry is necessar^y,
 Math. 28. 19. 20. Eph. 4. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

How 25. *Office power perpetually necessary to the work of the Ministry.*

Q. 3. *As much as the Ability, or Gift is in order to the Office, or Administration: So much is the Office in order to the Work, or Operation, 1 Cor: 12. 4. 5. 6. 1 The worke of labouring in the word, and Doctrine, is the distinctive character of Pastours. 1 Tim: 5. 17. Eph: 4. 12. 2 Those only are fitted for the worke of the Ministry, for whom Christ received; in whom Christ gave Gifts, & these in the Holy Ghosts Register, are only fitted Church Officers, Eph: 4. 11, 12, 13. Eph: 88. 18. 3 Office power is so essential, that if the Office worke may be done by others then instituted Officers, & positive acts of Religion neede not an immediate warrant. 2 The institution of Officers had been superfluous. 3 Gods judgments against Innovators had been unjust; (Alas) Nor was that, which the Scripture makes to be the extreme of Jerobams Apostacy, any so great matter, 1 Kings 11. 31. cap: 13. 33. Nor that sad threatening of the Church of Israel by the Prophet Mosea any thing at all, Num: 24. 9. Read also and consider Jer: 23. 22. 1 Sam: 13. 13. 2 Sam: 6. 7.*

The distinction of the Ministeriall Office.
Q. 3. *Two run without Office power, argues presumptions to stand still withat, 1 Tim: 3. 1. The former, because the Ministry is a distinct Office: The latter, because it impowers for distinct workes, 1 Tim: 3. 1. 1 The Persons impower'd distinct; some, Eph: 4. 11: not all, 1 Cor: 11. 29; and in relation to their Office, distinct.*

distinguishing them from other Saints, Heb. 13. 24. 25.
 The Office & Office-times distinct, 1 Tim. 3. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832.

Acts 21. 17. 18. His *Glory* Baruch an ancient and
 less, who performs religious duties, are commonly re-
 gardless whether, alwaies regardless how, they are per-
 formed. 1 Kings 12. 31. 32. 13 From the end of Re-
 ligion, the designe whereof is *Glory* & glory; is the
 manifestation of divine excellency; 12 *Glory* is being
 is manifested, when as in the darker glass of
 the world: so in the shining glass of the Church (re-
 presenting those lively G. o. m. o. m. a. g. e. y. 12 *Cor* 3. 18)
 by this dependence of our on him, we are led to
 him the original of all; 12 *Glory* is manifested,
 when by such *make* distinct Instruments of divine
 appointment, 1 *Nations* prepossessed with enmity,
 and prejudice, are subdued to bowe the way of Reli-
 gion, 1 *Cor* 12. 13. 18. 19. The heart (which is G. o. y.
 privy-chamber) is reached: Paul a prisoner at the
 barre, makes Felix, a Judge on the bench to tremble,
 Acts 24. 25. Agrippa becomes almost a Christian at one
 of the same prisoner-preachers Sermons; Acts 26. 8.
 3 Supernaturall treasures are conveyed by *various* ves-
 sels; the power therefore is of G. o. d. 1 *Cor* 4. 7.
 upon which account the Apostle puts Faith, wrought
 by Gospell-preaching in the first rank of the ad-
 mirable things of the great day, 1 *Thes* 1. 10. 3
 G. o. d. s. universall *soverignty* is manifested by our
 united services, (as sociable creatures), which are
 required of us, 1 *Thes* 10. 1. and can not be perform-
 ed by us, without distinct Ordinances; nor those
 orderly administered; with our distinct Officers; And
 as G. o. d. is the G. o. d. of order in the whole Universe;
 so especially in the Church of the Saints. 4 G. o. d. s.
 goodness is manifested by employing 1 such distinct

{ 10 }
Ordinary Ministers.

p. 6. **T** His truth teacheth not only Apostles, Prop hets
and Evangelists (*extraordinary*): but Pastours
and Teachers also (*ordinary*) Church-officers: *Tim*
1 *Cor*: 12. 28. *Eph*: 4. 11. *Col*: 4. 1. Archippus.
Col: 4. 14. Silvanus, *1* *Thes*: 1. 10. with cap: 2. 4.
Tychicus, *Col*: 4. 7. *Eph*: 6. 21. ordinary Ministers,
received their Ministry from the Lord.

And medately by Ministers.

p. 7. **A** Nd as it is perpetually necessary, that those, who
minister in the things of G o d, should be there-
to separated by G o d; so is it perpetually necessary,
that by some *externall* act, it might appeare, who are
thus separated. This *Express* under the Gospell,
Christ at first determined, either by personall, or mi-
raculous signation. Personall, during his humiliatio,
as the 12 Apostles, *Math*: 10. Miraculous, after his
ascension, as *Matthias* by Lot, *Act*: 1. 26. *Paul* & *Barnabas*,
by vision, *Act*: 13. 2. *Timothy* by prophesy, *1*
Tim: 4. 14. But though, Miracles cease, yet the Gos-
pell-ministration, and Ministry must continue (*2* *Cor*:
3. 11,) in regard that the Churches *need* of it, (*as*
Sect: 1.), & G o d s care to supply it, is the same to
the end, *Math*: 16. 18. & 24. 14. *Esa*: 30. 20. There-
fore doth C H R I S T send Gospell-Ministers, as the
F A T H E R sent him, *Iob*: 20. 21: & *authorizeth* them
(acting under him, and in his head, *2* *Cor*: 5. 25.) to
authorize others, *2* *Tim*: 2. 2. And as their worke
& office shall continue to the end of the world: so he
promiseth his presence with them alwaies, even to
the end of the world, *Math*: 28. 18, 19, 20.

By the way of Ordination. His Ministry is not to be separated from his Office, but his Office is to be separated from his Ministry.

8. **T**he Ministers of the Gospel, thus separated and authorized to separate and authorize others, are herein directed not to separate Ordination, as *G. O. P. A.* institution for this end and purpose. Thus *Paul* though immediately chosen by *G. O. P. A.* in *1925* Apostolate, must be ordained, *Act. 13. 1. 2.* and the *Seven*, though immediately chosen by the multitude of disciples, but even a *Deaconship*, must be ordained, *Act. 6. 3. 6.* *Paul* and *Barnabas* goe from place to place, to ordaine *Presbyters* in every *City*. *Act. 14. 23.* *Timothy* is left at *Ephesus* to ordaine *Presbyters*. *1 Tim. 4. 14.* all which had been needles, if qualifications, or popular election (without ordination) had been authoritative mission. *Timothy* received his commission by the laying on of the hands of the *Presbytery*; *1 Tim. 4. 14.* and though in the negative, he be forbid to lay hands suddenly on any man: yet thereby in the affirmative, he is commanded to lay on hands, i.e. ordaine Ministers, *1 Tim. 5. 22.*

Gospel-Ministers (in the County of Corke) excited to ordaine Ministers.

By Sense of Duty.

8.9. **W**E do not, we dare not apologize for all, or any the infirmities, errors, offences, scandalls &c, of any in the Ministry. It is (the Lord knows) a cause of sadness, and heart-searching to us, as often as we thinke of them; and the rather, considering how prodigiously provoking, and

and what at dangerous and destructive consequences
 the excesses and obliquities of the Sermon of Last times
 which the Lord hath been wont to procure with
 flowing expressions of a fit or displeasure. *Mat. 23. 9:*
 Yet since the faith of God of none effect in any thing
 that he hath promised to his Church, *Rom. 3. 3. 2*
Tim. 2. 13: and since, even in the deepest detection
 of the *Dominion of the flesh* which was in sin of the
 in time of the *Bringing forth* of the *Church* were
 there was one to provide for the *Church* of the
 that (as if he would thereby, as was in *1st Cor. 12. 13*
 some part of the my Body, which is *Christ*, *1st Cor. 12. 13*
 with men in Office, and in *1st Cor. 12. 13*
 rion and Office in *1st Cor. 12. 13* and the same, *1st Cor. 12. 13*
 as we may see in that famous position of *1st Cor. 12. 13*
1st Cor. 12. 13 *1st Cor. 12. 13* especially since we are
 uncompassed with such a cloud of *Scripture* *1st Cor. 12. 13*
 already expressed, That God will not leave his
 Church at any time, after the manifestation and re-
 surrection of his Son, *1st Cor. 12. 13* accord-
 ing to his own heart, which shall to the end of the
 world teach, and make Disciples out of all Nations;
 unto whom our Lord *1st Cor. 12. 13* hath annexed a *1st Cor. 12. 13*
 of his being present with them *1st Cor. 12. 13* or every day,
Mat. 28. 20 which word and phrase, in our judg-
 ment imports a promise of a clear and daily mani-
 festation of what an *1st Cor. 12. 13* can discover,
 and hand forth unto them. We have therefore rely-
 ed through *1st Cor. 12. 13* being confidently
 comfortably persuaded of the promised presence of
 our *1st Cor. 12. 13* with us) to put forth that power, what
 with

any who are against Ordinances, Sabbath, Script-
ures; Ch. 11. 1. but such as were first against or-
dained Ministers. Some of them who without
ordination pretended to be prime Preachers of
Ch. 11. 1. doe now themselves pretend to be
Ch. 11. 1. 8 In such unordained men is easily dis-
cernable, not only the burlings up, but the flowinga
over of a spirit of pride, & selfe confidence. 9 They
who exclaim against Ministers, as preaching for
Times; have given shrewd cause of suspicion, that
themselves preached for *places* and *employments*.
10 Such unordained persons commonly divide and
breake in under such Congregations; in which they
have liberty to exercise. 11 They ordinarily obtrude
themselves on such Congregations; as are consci-
entiously scrupled; and professedly unsatisfied with
them. 12 Many of them *neglect* the duties of their
particular and generall Calling; and whilst they
pretend to teach whole Congregations, they omit
to instruct their Children and Servants. 13 Be-
cause of such wild and irregular practises, the
Ordinances of the Gospel come to be *contemned*, and
the offering of the Lords to be *abhorred*. 14 Men of
Learning and ability; whose labours might have
been of singular and signall advantage, have by this
meanes been *slighted*, excluded. 15 Even by *naturall*
consistency the prophane are convinced that duties of
Religion ought to be performed, and distinct Per-
sons attend them: when therefore they see such as
pretend to the *power* of Religion, to despise the *forme*
(which is the utmost their Capacities can reach),
they are easily induced by the *old Script* to overvalue
the

also forme; and despise the power, and when they see
 other prophane ones prize what they prize, and
 those that pretend to the power, despise the same
 (by making it common) and of ordinary men (as
 they are) exceedingly hardened in their prophane-
 ness. This Irish and Popish are alienated from the Pro-
 testant Religion, quæ æmulatione vix vno ion. olds. 177
 y. 177. Ignorance is the mother of Popish devotion;
 they therefore respect more the persons of teachers
 than the things taught, and where these are contem-
 ned, they are apt to repute Religion denied. And
 here *Ignorance* and *Envy* are essentiall properties (in
 the Popish opinion) of the true Church, but disorder
 and Schisme are the naturall consequents of un-
 cindained Intruders, and where these are, the *Popish*
 do readily conclude the Religion is not. y. 177. 177
 177. Many *Popish*, though so ignorant in the chiefe
 principles of Christianity, that their faith is *impli-
 cit*, yet in many things (especially Popish controver-
 sies) they clearly discover a greater ignorance, and
 more *seindeful* Intruders (the discovery) who conf-
 together with the admiration of their own dark *Sa-
 phistry*, confirms them in their perswasions against
 the Protestant Religion; wherof they judge rather
 by the weakness and pretences of such Intruders,
 than by the true grounds of Protestant Religion.
 14. In this servarious unordained Intruders are often
 contradictory; not only to each other, but to them-
 selves; as to observance wherof confirms the *Popish*,
 that as the *roas* but *me* argue, for these contrary ways
 can not be as truth. y. 177. 177. 177. 177.
 y. 177. Scripture being wrested by these *unstable* Intra-
 ders.

ders to patronize their own conceptions, the Papists are confirmed, that Scripture is a Judge, infallible, and unlawfull for common use, as being liable to abuse; and if Scripture-adaptation be once rejected, carnal reason will invite to set the highest value on Popish policy.

6 These unordained Intruders doe usually revile Gospel-Ministers, and the owners of the Gospel-Ministry as Anti-Christians. Now which that guilt is charged by these on the Protestants, which the Protestants charge on the Papists, the Papists are thereby confirmed, as if they were as innocent as their professed Opposites and Reprovers.

7 Vice may be nourished with the milk of var-
gue. The Gospel-Ministers are constrained, by the distracting disturbances of these Intruders to lay out so much of their time and strength in the prevention of the evil consequences, before instances that the Papists (who are opposites in the other extreme) gain ground by this diversion, and are easily persuaded to shake the faith of themselves even on this occasion.

8 Many doctrines delivered by these Intruders are expressly Popish, which some of them deliver because of their ignorance and inability to distinguish between what is popish, and what not; others out of designe to introduce popery without noise or discovery.

Many of these consequences (we believe) arise from the nature of this insupportable intrusion into the worke of the Ministry without ordination; though possibly others of a more wise from the frequent dissension and contention of the numbers of the different temper

schepers and irregularity of them, who dare be such intruders; by instance whereof we intend not to justify the distorted Illations made by Papists and prophane persons, but to discover the advantage, which by this occasion is ministered to the slye and subtle insinuations of the crooked Serpent, and the Church-mattering; Soule-indangering improvement he makes of that advantage; which jointly with the sense of our speciall duty, inforceth us to the discharge thereof, in ordaining Ministers.

More, than others.

¶ **11.** *T*hat we herein begin, will be no temptation (we hope) of prejudice to any Brethren; for some must begin. *2* England affords many pretexts, *3* of all, in this County, we apprehend the opportunity to ascribe is most; because the Ministers are *most* and *nearest*, the necessity most, because the Congregations are *most* and *greatest*; and many members of them rationally judge, that those intend to climbe over the wall, who refuse to enter in by the Doors *more, than formerly.*

¶ **12.** *T*hat we rather engage in this duty at present, than formerly, hath speciall inducements. The Protestant Inhabitants were necessitated formerly, to live in, or nigh Garrisons, and so might be supplied by such ordained Ministers, as had there st: but at present, they dispense themselves into the County; wherefore to attend them, the increase of the number of Ministers, becomes necessary;

Necessary, and to be maintained by Gods institution) ordi-

More Gospel-Ministers Set-
led in Ireland, since the
HENRY CROMWELL
ed here, and opened the publick
Ordinances of Christ, than in
15 years precedent. Think up-
on him O God for good, accord-
ing to all he hath done for thy
People.

natio is necessary. 2 Through
the Lords goodness & the
benigne aspect of our Magis-
trates, Gospel-Ministers are in-
couraged, and we finde, that
both the harvest is great, and
the Labourers not so few as for-
merly, who (in Gods way)
must either seeke ordination
from our Brethren, the Scots in
Ireland, or the inconveniences whercof (the present
state of affaires considered) are too obvious to need
our instances, or from our Brethren in England;
But 1. They may probably want means of support
for such a journey. 2. Certificates from persons at
this distance, may possibly be counterfeited, or if
true, discredited, because the Subscribers unknown:
by the former, & other persons may be ordained, by
the latter, & persons discouraged, if not rejected, by
both, the Church of Christ, prejudiced, and
the workes of the Gospel obstructed.

More, than to other acts of discipline.
p. 15. **N**either doe we thinke the procedure prepos-
terous, to engage in the duty of Ordination, before
other acts of Ecclesiasticall discipline; for 1. Here-
in we walke in the same method, as the reverend
Assembly late at Westminster, in their advice propoun-
ded. 2 Ordination of Ministers, properly and pe-
culiarly belongs to Ministers. 3 Severall particu-
lars (urged by many, under this Head of discipline)

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are

are to us very dark: but ordination of Ministers by Ministers, is to all of us a clear cury: those therefore are fittest for further debate; this for present observance. 4. Many acts of discipline are only necessary to the *well-being* of the Church visible: but ordination of Ministers to its very being. (At least considered as organiz'd, or as continuing.) 5. We have mutually engaged our selves to the L o r d, and to each other, to improve the advantage of our frequent meetings; in wrestling with the L o r d by prayer; and confiding and admonishing each other; both in relation to our particular walking, and in relation to the Flock of *CHRIST*, over which the H o l y G h o s t hath made us Overseers.

WE conclude with a few words of advice to the *Readers* of this Account of our Principles; and intended Practice; and especially to our *People*; and the severall Congregations committed to our charge; whose spiritual improvement; flourishing growth; & eternall welfare in the Heavens; our very Soules doe pantingly breath after.

I Let that which was the *former* recommendation, (*Act. 17. 11.*) be yours, *Search the Scriptures daily.* Many places and passages in sacred Writ you will finde quoted by us, which we intreat you to turne to, & examine: A passing over them in haste, & with a transient glance, may not gaine a steady consent; but leave you hesitant & dubious; at least in some of the instanced particulars. It's a narrow search, and curious inquisition that tends to, & terminates in a clear conviction & full satisfaction. It's of grand concernment, that you be well grounded in this main Head

of Divinity. The Gospell-Ministry (which is indeed the Divells smiting *ye-fore* being the great Engine designed by CHRIST to Batter down the Walls of the Kingdome of darknes) is on all hands beleaguer'd, assaulted, strik at; though from some quarters, & regions, the storm be more violent and impetuous than from others. An huge dust is raised by Objectors, & then by great heapt's lose themselves in a mist of dangerous mistakes; & all for want of pondering & weighing things in the Ballance of the Sanctuary. However, this we may depend on, & comfort our selves with, That it shall continue till the second coming of our Lord, maye it all combined & confuted *opposures* in order to its subversion & abolition. When *ordinances* shall cease, then *Ministers* shall be no more; & not till then. Particular Ministers (like Troughs) may be, & have been tops off by the hand of violence, but Ministry (like a mighty Tree whose fruit the Lord hath appointed for the healing of the Nations) is too deeply & firmly rooted, to be blowne downe. In vaine is that head assaulted; that hath a promise of CHA 11. 1. presence and powerfull assistance; *Mich 2. 8.* 207
 This is an Age abounding with *suggestions & insinuations* of severall shapes; which, if obtruded under the notion of a clearer light, & an higher way of Communion, have a potent and captivating influence on persons, whose Hearts are better than their Heads; and who have warme Affections; and but feeble Intellectuals. It will be your wisdom (abhorring all easy, yielding, corrupt *compliances* upon the wretched, unworthy account of promoting or securing an

interest in the World) to have recourse to the Law
to the Testimony, confidently concluding, that if they
spoke according to this word, it is because there is no
light in them, what eye sparkling & beamy bright-
ness may be pretended to, *Eph. 8. 23.*
And since it is a duty, incumbent on the people
to pray for their Pastors, *1. Thel. 5. 22.* And since there
is a great degree and efficall begged, but not without
the wastfull activity, and regarding obstructions of
malignant adversaries, *1. Cor. 15. 9.* And since we
are but men, subject to the same passions and infirmities
with yourselves, and knowing only in part, *1. Cor. 13. 9.*
So our strength so way proportionable to the neces-
sities of that state that lies upon us, *1. Cor. 2. 16.*
we shall earnestly intreate, that in your addresses to
the Throne of Graces you would frequently & affec-
tionately make mention of us, & importunately pray
unto the Father of Lights, that he would enlighten us
with his truth, and shew us the way that he would
have us to walke in, and teach us, how we ought to
behave our selves at such a time as this is; That he
would encourage our hearts, & strengthen our hands
in his owne way and works; That he would bleis the
success, though feeble indeavours of his Servants for
the propagating of the Gospel, and promoting of
the interest of his Sonne; & that out of tender regard
unto his Churches wellfare, he would blow upon
and blast all anti-ministerial designs. The Harvest
is great, but the labourers few: O pray unto the LORD of the
Harvest, that he would send forth painfull labourers into
his Harvest, *Math. 9. 37. 38.* and make them
successfull for the bringing of many sheaves into

CHRISTS

CHRISTS barne. Our *motions* are *slow*, because
 not *furthured* and assisted by your *prayers*, which
 should serve as *oile* unto our Chariot wheelles,
 to make them *run* the more *smoothly* and *swiftly*. The
time that many *spend* in *whispering*, *complaining*, *back-*
ling, *quarrelling*, *contending*, *exclaiming*, *censuring*,
 doe you *spend* in *praying*. The LORD forbid that we
 should *sin*, in *ceasing* to pray for you, whom we expect
 to be our *glory*, and *crown* of *rejoicing* in the presence
 of our LORD JESVS CHRIST at his com-
 ming: And the LORD forbid that you should
sin, in *ceasing* to pray for us, who watch for
 your Soules, as those that must give
 an account; and are willing to
 spend, and to be spent
 for the Church-
 es good.

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